

Chitas for Tuesday, Parshas Haazinu

Chof-Ches Elul, 5784

**For the safety and security of the Yidden in Eretz Yisrael
and the success of the soldiers fighting for its protection**

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאן
~ by Rabbi Aryeh & Esther Kaltmann ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו

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May the closeness to Hashem this Elul bring comfort to the families of those who've perished and uplift & unite Klal Yisroel

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in honor of Elul bas Esther

May Elul's inner light shine forth and illuminate the world!

ולזכות אסתר בת שיינדל מלכה, יצחק שמואל בן מרים לאה, אהבה בת אסתר

In honor of

Sara Chana Kahan

birthday Chof-Zayin Elul

~ by Mommy and Tatty Kahan ~

Mazel Tov **Major Fraida Sossonko** (Shlucha in Miami Shores, Florida)

~ 9th birthday Chof-Vov Elul ~

Shnas Bracha Vehatzlacha!

Mazel Tov **Rochel Simpson** (Mar Vista, CA)

~ 5th birthday Chof-Zayin Elul ~

Shnas Bracha Vehatzlacha!

Mazel Tov to the Hecht Family - Cortland, NY

on the birth of Yehudis Devorah

~ Chof-Hey Elul ~

Sheyegadluha LeTorah, LeChuppah, UleMaasim Tovim!

CHUMASH :: Parshas Haazinu - Shlishi with Rashi

In today's Chumash, we are continuing to learn Shiras Haazinu. Moshe Rabbeinu is teaching the Yidden this song to encourage them to keep the Torah and mitzvos properly in Eretz Yisroel. He tells the Yidden what will happen when they come there:

To Eretz Yisroel, Hashem let you go

The best place in the world, where the best fruits grow.

The land is good for the fields, and the animals too

The best food and drink are right there for you.

They could have done so many more mitzvos when their bodies were properly fed —

But they ate so much that their neshamos were covered up instead.

What they did made Hashem so angry at them —
Because they served *Avodah Zarah* and forgot about Hashem.

TEHILLIM :: 135 - 139

Today's *Tehillim* is *kapitelach* Kuf-Lamed-Hey through Kuf-Lamed-Tes. We also say the three *kapitelach* for Elul: Pey-Beis, Pey-Gimmel, and Pey-Daled.

Kapitel Kuf-Lamed-Tes is a very special *kapitel*. It teaches a person how to serve Hashem — there is no other *kapitel* that does this in such a special way!

One of the things that Dovid Hamelech says is about how Hashem created Adam *HaRishon*. Adam *HaRishon* says: “**Achor VaKedem Tzartani**” — “You created me last and first.”

What does that mean? How can Adam be created last AND first at the same time?!

We learned in *Tanya* that you can have two opposite things together if they are for different reasons! Adam *Harishon* is last in one way, but first in another way:

The Alter Rebbe explains in *Likutei Torah* that “*Achor*” (last) means that he is created on the LAST day of Creation, and he is the lowest *madreigah*, because he can do an *aveira* — going AGAINST what Hashem wants. Only a person can do an *aveira* — so he's like the LAST, the lowest thing.

But he is FIRST because he has a *neshama*, and nothing else that Hashem made has a *neshama* like a person does! And even his *Guf* is very special, too.

So that's how Adam Harishon can be FIRST AND LAST at the same time!

Every Yid, just like Adam *Harishon*, has the choice to be the first or last in Creation with the choices that he makes.

TANYA :: Igeres Hakodesh Siman Yud-Tes

Today we finish learning this Igeres Hakodesh. We learned the difference between Moshe Rabbeinu, who was so close to Hashem like a person that SEES someone, and tzadikim who taught Kabbalah and Chassidus, who understood Hashem like someone who HEARS about someone.

What was Moshe Rabbeinu able to see?

He could see the *chayus* of Hashem where the Torah comes from! That's why Moshe is the one who gave the Torah to Yidden. This *chayus* is in all the *Mitzvos* of the Torah which are all *Gashmius* things.

But inside the Torah is a *chayus* that is higher than *Gashmius* — the light of *Chassidus*, called the light of Torah. This is what the *tzadikim* like Rabbi Shimon *ben Yochai* and the Arizal understood in Torah and taught to us!

Now, this light of Torah can only be UNDERSTOOD, even by the great *tzadikim* who teach *Kabbalah* and *Chassidus*. We don't really know what it is so clearly, what we have now is just a taste. But when *Moshiach* comes, we will be able to SEE this part of Torah clearly too!

HAYOM YOM :: Chof-Ches Elul

In today's *Hayom Yom* we learn that someone who gives from his time for *tzedakah* or strengthening

Yiddishkeit will be paid well by Hashem! Even if it takes some time, Hashem will not remain in debt.

How does a person become rich?

Does he just have a good job and work hard?

No! That is just the *keili* that the person makes to receive the *bracha* from Hashem. What makes a person rich or have any other good things like to be healthy and have *nachas* from children, is all from the *bracha* of Hashem!

How do we get that *bracha*? Today we learn the secret: By learning Torah and doing *mitzvos* and acting the way Hashem wants!

When we give our time to do *Shlichus* — spreading *Yiddishkeit* and helping Yidden with what they need — that ESPECIALLY brings Hashem's *brachos*! Hashem doesn't owe people things for a long time — everything we do, Hashem pays us back with *brachos* and good things.

SEFER HAMITZVOS :: Shiur #189 - Mitzvas Asei #71

Today's *mitzvah* (*Mitzvas Asei #71*) is that a person who does certain *aveiros* needs to bring a ram as a *Korban Asham*, called an *Asham Vadai*. It is brought for four kinds of *aveiros*:

- Someone who does *Me'ilah* (using something that is holy and belongs to the *Mizbeiach* or to the *Beis Hamikdash*)
- Someone who gets married to a *Shifcha Charufa* (a slave girl that is engaged to someone else, and was set free by one of her owners)
- Someone who steals money (*Gezeilah*) and then lies in *Beis Din* that he did not steal, and even makes a *shevuah*
- Someone who has something that belongs to someone else that he needs to give back, and lies in *Beis Din* when he makes a *shevuah*, saying that he doesn't have it (*Shevuas Hapikadon*)

The *dinim* of these *mitzvos* are explained in *Mesechta Krisus*.

RAMBAM :: Hilchos Shegagos

In today's *Rambam*, we learn about more *korbanos* a person brings if they do an *Aveira*.

Perek Tes: We learn the *halachos* of the *Asham Vadai* brought for an *aveira* a person knows that he did (the details of today's *mitzvah*).

Perek Yud: The *Rambam* teaches us about the *Korban Oleh V'yored* that depends if a person is rich or poor.

Perek Yud-Alef: The *aveira* of coming into the *Beis Hamikdash* or eating *korbanos* when a person is *Tamei* has different *halachos* than other *aveiros* that a person brings a *Korban Oleh V'yored* for.

RAMBAM- PEREK ECHAD :: Hilchos Me'ilah - Perek Alef

Me'ilah is using something that was set aside for Hashem, which is *asur*. One of the things we learn about is using the wool of an animal that is *hekdesh*, and when this is considered *Me'ilah*.

INYANA D'YOMA :: Gimmel D'Selichos

Today is the third day of *Selichos*.

On the third day of *Selichos*, the *Rebbeim* would say a *maamar* to the one who would become the next Rebbe.

This is something people didn't know about. But in *Tof-Shin-Hey*, the Frierdiker Rebbe told us about it, teaching us that *Gimmel D'Selichos* is a special day.

Years later, in *Tof-Shin-Nun-Alef*, the Rebbe explained a few reasons why this is connected *davka* to the third day of *Selichos*.

For us, the main thing is to use this special day for good things! Everyone should add in their learning Torah or good behavior. It is especially appropriate to learn a part of one of the many *maamarim* which were said on *Gimmel D'Selichos*.

See *Halachos Uminhagei Chabad* p. 303 and footnotes there, *maamar* of *Tof-Shin-Hey*

TEFILLAH :: Tekiyas Shofar

In *shuls* around the world, on *Rosh Hashana*, the *Rav* will get up and make a longer speech than usual. He will try to inspire everyone in *shul* to do better with our connection to Hashem and *Kabolas Ol* for the year.

In a *Michtav Kloli* for *Rosh Hashana*, a letter from the Rebbe addressed to every Jew, the Rebbe gave a lesson to everyone who is giving a speech on *Rosh Hashana*, and for every Yid to tell themselves:

Don't get too excited about the big problems in the world, and how the world needs to change. The main thing is to change OURSELVES, and that will change the world!

This is one of the messages of the *shofar*: The *shofar* is not a very musical instrument. We blow a very simple sound. We don't blow many *shofros* at the same time, we only blow one — one sound at a time.

On *Rosh Hashana*, we also need to follow this lesson of the *shofar*. Don't think you need to do something big — make one simple, practical *hachlata* at a time to make your connection to Hashem stronger throughout the year.

When we change ourselves and make ourselves better, that will bring the *Geulah* for the whole world!

See *Michtav Kloli* for *Rosh Hashana*, 5723 and 5731

HALACHOS HATZRICHS :: Eruv Tavshilin

Here are some *halacha* newsletters for *Rosh Hashana*: *Halacha Newsletter* by Rabbi Lesches (Melbourne) and *Day By Day Halachic Guide* by Badatz of Crown Heights

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When Shabbos is right after *Yom Tov*, or on the second day of *Yom Tov*, we need to make an *Eruv Tavshilin* on *Erev Yom Tov*. The *Eruv Tavshilin* makes it *mutar* to cook food for Shabbos on *Yom Tov*, and to light candles on *Yom Tov* before Shabbos starts.

Why do we need an *Eruv Tavshilin*?

There are certain things that the Torah lets us do, but the *Chachomim* made a *gezeira* saying that it is *asur*. Here

is one of them:

We are allowed to cook on *Yom Tov*, but only for that day. We can't prepare for the next day, or for after *Yom Tov*. But according to the Torah, it is fine to cook a lot of extra food, because we MIGHT end up using it if unexpected guests come. Still, the *Chachomim* made a *gezeira* that we are only allowed to cook the amount that we will probably be able to eat, to protect the *kedusha* of *Yom Tov*.

So what do we do when *Yom Tov* is *Erev Shabbos*? We won't be able to cook on Shabbos, so we NEED to cook on *Yom Tov* for the next day!

Because there is no other choice, the *Chachomim* took away their *gezeira* and let us cook A LOT of food on *Erev Shabbos* (like the Torah lets us), much more than we will probably be able to eat. Of course, all of this food has to be ready with enough time to eat it on *Yom Tov*. We can use this extra food for Shabbos. But to protect the *kedusha* of *Yom Tov* and Shabbos, the *Chachomim* told us that we can only do this if we make an *Eruv Tavshilin* before *Yom Tov*.

When we make an *Eruv Tavshilin*, we start preparing for Shabbos before *Yom Tov* starts. We take a piece of *challah* and a cooked important food (like fish or chicken) and set it aside to eat on Shabbos, following certain *halachos* and saying a special *bracha*.

By making the *Eruv Tavshilin*, we protect the *kedusha* of *Yom Tov*, by showing that we tried to prepare for Shabbos before, so that *Yom Tov* doesn't become a workday of preparing for Shabbos. We also protect the *kedusha* of Shabbos, by showing that we are thinking about Shabbos and making sure we will have special food for it, by starting *Erev Yom Tov*.

Make sure that your family makes an *Eruv Tavshilin* before *bentching licht* for *Rosh Hashana*!

See Alter Rebbe's *Shulchan Aruch siman Tof-Kuf-Chof-Zayin*

GEULAH U'MOSHIACH :: Nevuah in Our Times

We learned, based what the Rambam says in *Igeres Teiman*, that *nevuah* will return to the Yidden before *Moshiach* comes!

We learned when this first happened, and which great *tzadikim* lived then.

Later, in the times of the *Nesiim* of *Chassidus*, the Baal Shem Tov, the Alter Rebbe, and the later *Rebbeim*, again we saw great *nissim* that they did, and *nevuos* they said about what would happen in the future! They had the signs the Rambam gives to know if someone is a true *Navi*.

In our time, the Frierdiker Rebbe (and later the Rebbe too) told us that "*Hinei Zeh Moshiach Ba*" — *Moshiach* is about to come!

By following the *horaos* that they gave us, we will speed up the time when we will see this *nevuah* come true!

See *Sefer Hasichos Tof-Shin-Nun-Alef* p. 790 ff

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